

— MINUTES OF THE —

ELEVENTH ANNUAL UNION MEETING

— OF THE —

REGULAR BAPTISTS

— HELD WITH —

* CLOVER FORK CHURCH, *

HARLAN COUNTY, KENTUCKY, SEPTEMBER, 1906.

— OFFICERS: —

ELDER D. M. MAGGARD,.....MODERATOR;

BROTHER J. P. ADAMS,.....CLERK.

→ The Adams Printery, Goodloe, Mo. ↯

MINUTES.

Of the Eleventh Annual Union Meeting of Regular Baptist Churches of Jesus Christ, held with the CLOVER FORK CHURCH in Harlan County, Kentucky, commencing on Friday before the First Saturday in September, 1905.

FRIDAY.

I. The meeting was called to order by singing by the congregation and prayer by Elder William Rice.

II. The Introductory Sermon was preached by Elder James McKnight from 1st. Cor. 3:11.

III. The Clover Fork Church was then called to order and invited to a seat by the Pastor, and the church being found in love, the church work was regularly attended to.

IV. The Annual Union Meeting was then called to order by Elder D. M. Maggard, (Maggard, Ky.,) the Moderator for the year 1905, after which there was singing by the congregation and prayer by — Samuel Combs.

V. On motion of Elder James McKnight, Elder D. M. Maggard was chosen Moderator. And on motion of brother Sam Mullins, brother J. P. Adams was chosen clerk.

VI. Received letters from the different churches by the hands of delegates as shown in the table of statistics herein.

VII. A door was opened for the reception of other churches of the same faith and order, but none responded.

VIII. Called for transient ministers and members, when came brother John Jent who received the right hand of fellowship and took a seat.

IX. On motion, the moderator is authorized to make all temporary appointments.

X. Appointed a Committee on Arrangements as follows: Brethren J. J. Mullins, M. C. Fields, L. D. Huff, J. P. Caudill, W. N. Rice, Jerry Combs, E. H. Stidham, and all the delegation of the Clover Fork Church, which committee reported the following arrangement of the ministry for Saturday:

- (1) — Samuel Combs.
- (2) Elder Wm. N. Rice.
- (3) Elder D. M. Maggard.

Adjourned till 9 o'clock to-morrow morning.

SATURDAY.

I. The meeting was called to order by singing.

II. Called again for transient members, when came brother John Caudill who received the right hand of fellowship and took a seat.

III. Appointed a Committee on Finance consisting of brethren J. J. Mullins and J. J. Lewis, who received contributions from the several churches and turned over to the Treasurer and Superintendent of Printing as follows:

CARRS FORK.....	\$2.65
POOR FORK.....	\$1.30
BIG COWAN.....	\$2.00
CLEAR CREEK.....	\$1.70
OVEN FORK.....	\$2.65
MALLET FORK.....	\$0.55
BIG LEATHERWOOD.....	\$2.40
INDIAN BOTTOM.....	\$1.00
CLOVER FORK.....	\$1.25
	\$15.40
Balance on hand from last year.....	\$ 1.87
Total now in Treasury.....	\$17.27

IV. The Committee on Arrangements then reported the following arrangement of the ministry for Sunday:

- (1) ——— Enoch Creech.
- (2) ——— Samuel Combs.
- (3) Elder D. M. Maggard.
- (4) Elder James McKnight.

V. On motion of brother E. H. Stidham, **RESOLVED:** That the several churches composing this Union take up and consider the proposition of changing our Annual Union Meeting to an Association to be known as the Indian Bottom Association, and that they each report by letter to the next Annual Union Meeting whether or not it meets their approval, respectively, to make such change; and if such change meets their approval, that they authorize their delegates when in Union next assembled, to take appropriate action in the matter.

VI. The following resolutions were then adopted:

- (1) Resolved that our next Annual Union Meeting be held with OVEN FORK Church in Letcher County, Kentucky, to begin on Friday before the second Saturday in September, 1907; and, as reported by the Committee on Arrangements, that Elder D. M. Maggard preach the Introductory Sermon and that Elder Ira Combs (Jeff, Ky.) be his alternate.
- (2) Resolved that a special Union Meeting be held with Big Leatherwood Church in Perry County, Kentucky, on the second Saturday and Sunday in August, 1907, and that Elders James McKnight, W. N. Rice, and James Metcalf attend same.
- (3) Resolved that we tender to the citizens of this vicinity our thanks for their hospitality as manifested to us during this meeting.
- (4) Resolved that the Superintendent have 600 copies of the minutes of this meeting printed and properly distributed.
- (5) Resolved that the Printers' Bill be annexed.

VII. This meeting now adjourns to the time and place of our next Annual Union Meeting.

VIII. Closed by singing by the congregation and prayer by Elder James Metcalf.

AT THE STAND—SATURDAY.

The brethren appointed to the stand for the day preached in the order of their appointment as follows:

(1) — Samuel Combs, from St. John 3:3; "Except a man be born again, he can not see the kingdom of God."

(2) Elder W. N. Rice, from Rev. 22:14; "Blessed are they that do his commandments, &c."

(3) Elder D. M. Maggard, from Romans 5:1; "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

SUNDAY.

The brethren met a large, well ordered and extremely attentive congregation of people; and after singing by the congregation, the services were opened by — Enoch Creech who also spoke from Matthew 16:18; "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

(2) — Samuel Combs, from Matthew 9:13; "For I am not come to call the righteous, but sinners to repentance."

(3) Elder D. M. Maggard, from St. John 10:9; "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

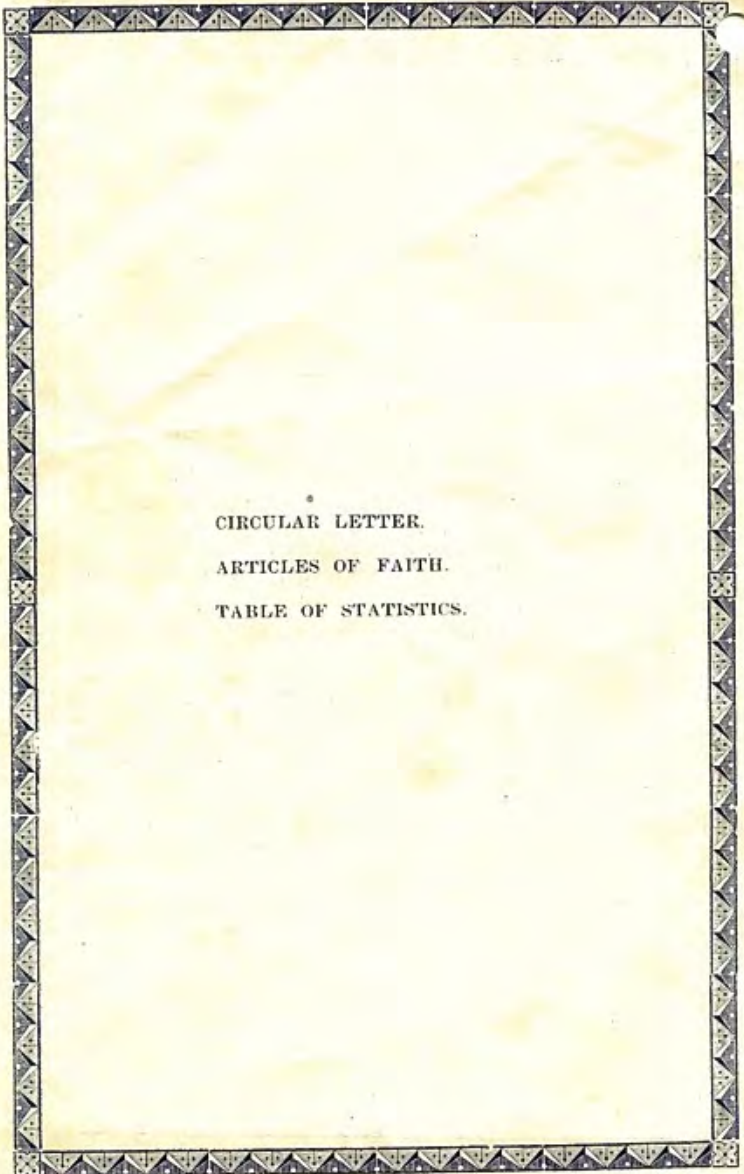
(4) Elder James McKnight, from St. John 3:16; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The people of the vicinity entertained the visiting delegation right royally, and we shall long look back to our meeting with a feeling of pleasure, not unmingled, however, with a sense of pain at the thought that with many of us, no doubt, this will have been our last Annual Union Meeting. Till we are permitted to again meet as in this meeting, or if that privilege be denied us, till we meet in an eternal happy Union around the throne of our supreme grand Moderator where partings are no more, Farewell.

[Signed]

D. M. MAGGARD, Moderator.

J. P. ADAMS, Clerk.



CIRCULAR LETTER.

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CIRCULAR LETTER.

In compliance with the request of the Delegates who composed our last Annual Union Meeting, I attempt to write a short circular letter on the Principles of Faith on which we stand, for publication in our minutes.

Now, my dear brethren and sisters, when I think of my unworthy feelings, short-sightedness and inability to attempt such a great task, I greatly desire your prayers, knowing that if blessed with light I could give only a few hints in a letter like this.

My mind runs back to the words of the great Apostle Paul to the Roman brethren: (Romans 5:12) "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." Poor, fallen man, then, being in that dreadful condition, under the sentence of an eternal death by reason of his own sin, and being wholly deprived of any saving power, it moved the sweet bowels of love of the Great Sovereign, who so loved the world that he was willing to come to our relief by the gift of his own son. O, what glorious love is this!

When we look back at our past condition, and the total inability of man to recover himself from this state of eternal misery and woe, and hear one say, "What is man that thou shouldst be mindful of him,"—poor benighted soul, as prone to sin as the sparks to go upward,—poor, fallen man—and then view that Great Fountain of Sovereign Mercy, unmerited by us in the least degree, that caused that Holy One to be willing to leave the shining courts of heaven and come down to us, and give his body a sacrifice for us, and pour out his soul unto death to reconcile the world to himself, can we keep from shedding tears of gladness and praise to God for the gift of his Son. He is the One spoken of by all the prophets, and held forth in types and shadows which we have no space here to mention. He is the One that John saw walking, when he said "Behold the Lamb of God who taketh away the sin of the world," and the Light that John said shall lighten every man that cometh into the world—that light that darkness comprehendeth not—that Power that can awaken the inner man from the dead slumber of sin and unbelief and show him the need of that great Fountain of Mercy. When so awakened and enlightened, it is then that poor men and women are quickened or made to know God.

But, alas! Some, when they do know Him, glorify him not; neither are they thankful; therefore their foolish hearts are darkened. Why? Because they love not the truth, and are not willing to retain God in their knowledge. But that little few that are willing to incline their ears and hear, and are willing to be led by the goodness of God, to them he more and more reveals himself. He shows them their true condition, and they are willing to say, "O Lord, I am oppressed; undertake for me." While the law from Mount Sinai is thundering its condemning sentence in their poor hearts, and their eyes flow with tears, and they are given faith to see that wonderful power to save, but feel like they have wilfully sinned away their day of visitation, this is Godly sorrow for sin, that is not to be re-

pented of, and that the angels in heaven rejoice over—being quickened by His spirit, and led down to the feet of Sovereign Mercy by the cords of His sweet love. This is the wicked forsaking his ways and the unrighteous his thoughts, and returning to the Lord who will have mercy, and to our God who will abundantly pardon.

Dear brethren and sisters, that was a time with me I am unable to describe, when my heart (as I believe) was rent to God for mercy. Oh! what agonies! But when it pleased God to say, "Thou art made whole; go in peace," and the rays of his love entered the soul, it leaped for joy, and poured forth praises to God, unspeakable and full of glory. Then it was that we could say by the Holy Ghost that Jesus is the Lord. Then it was that we could love Him with all our strength, soul and mind; and could witness with Peter and say of a truth that God in no respect of persons, but in every nation he that feareth God and worketh righteousness is acceptable with Him.

We see, then, that he is willing to save all that call upon him in truth, and that he willeth not in the death of any but would that all would turn and live. We see then that we are killed dead to the love of sin, and made alive to the love of holiness; and that old things are passed away and that all things are become new. We have new desires of mind, and desire to be obedient to His will and word, and to follow his foot-prints down into the liquid grave and rise in newness of life, and by an eye of faith see His great power to save to the uttermost and keep us through the annals of eternity. Christ said: "None is able to pluck them out of my Father's hand."

Can any one believe in apostasy? Or can any one believe that He died only for a few, when we hear Him saying, "Look unto Me and be ye saved, all ye ends of the earth, for I am God, and besides me there is no saviour."

Then, dear brethren and sisters, let your faith be strong. Live in that hope which is sure and steadfast, and enters that within the veil where the fore-runner for us is entered, even Jesus, who to-day sits on the right hand of the Father making intercession for the saints according to the will of God to whom be the glory for ever and ever.

Your brother, in tribulation and hope of eternal life,

R. H. FIELDS.

The above letter was read in the presence of the Big Cowan Church and unanimously approved.

C. M. FIELDS, Clerk.

ARTICLES OF FAITH.

1. We believe in the one true and living God; and, notwithstanding, that there are three that bear record in Heaven, the Father, Son, and Holy Ghost, yet there is but one in substance, equal in power and glory, and not to be divided, and impossible to change in principle or practice.

2. We believe that the Old and New Testament Scriptures are the true Word of God, and was given by inspiration of God, and is a sufficiency in them contained for our instruction, and are the only rule of faith and practice.

3. We believe in the doctrine of Original Sin, and that men sinned since the fall are by Nature the Children of Wrath.

4. We believe in the impotency, or inability, of men to recover themselves out of the state they are in; therefore a Savior is absolutely needed.

5. We believe that sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ.

6. We believe in the perseverance of the Saluts; that through Grace that they are born again, and adopted into the family of Heaven; that they become equal with Jusus Christ in glory, and that he will raise them up at the last day.

7. We believe that Baptism and the Lord's Supper are Gospel Ordinances, and that true believers are the proper subjects, and that we admit of none others.

8. We believe that the true mode of Baptism is by immersion,—to baptize a person by their own consent, back foremost in water, in the name of the Father, Son, and Holy Ghost.

9. We believe in the resurrection of the dead and a General Judgment, where all will be judged according to their deeds done in the body.

10. We believe that the punishment of the wicked will be everlasting, and that the joys of the righteous will be eternal after death.

11. We believe that washing one another's feet is a commandment of Christ, left on record with his disciples, and ought to be practiced by his followers.

12. We believe that no one has a right to administer the Gospel Ordinances but such as are legally called and qualified thereunto.

13. We believe it to be the duty of all church members to attend the church meetings, and that it is the duty of the church to deal with them for neglecting the same.

14. We believe it to be the duty of all church members to contribute for the support of the Church by defraying all reasonable expenses of the same, never neglecting the poor, according to their several abilities.

15. We believe that any Doctrine that goes to encourage or indulge the people in their sins, or cause them to settle down on anything short of saving faith in Christ for Salvation is erroneous and all such doctrine will be rejected by us.

16. None of the above named Articles shall be so construed as to hold with Particular Election and Reprobation, so as to make God partial, either directly or indirectly, so as to injure the children of men.

17. No one of the above Articles shall be altered without legal notice and free consent.

TABLE OF STATISTICS.—1906.

CHURCHES.	CLERKS.	Total Number of Members.		
		Received by Experience and Baptism	Received by Letter	Received by Application
Carrs Fork.....	Samuel Francis, Cody, Ky.....	6	2	104
Poor Fork.....	.....	.....	.....	16
Big Cowan.....	C. M. Fields, Mandrake, Ky.....	1	.....	78
Clear Creek.....	Harve Owen.....	4	.....	60
Oven Fork.....	W. C. Mullins.....	2	1	82
Mallet Fork.....	J. B. Smith, Pine Top, Ky.....	2	.....	84
Big Leatherwood.....	H. G. Pratt, Cornettsville, Ky.....	1	.....	73
Indian Bottom.....	James Dixon, Indian Bottom, Ky.....	.....	.....	.....
Clover Fork.....	.....	.....	.....	25
Total Membership, except Indian Bottom, 462				
Indian Bottom last year.....		59		
Approximate Total Membership.....		521		

NAMES OF MESSENGERS.

- CARRS FORK.—Brethren S. R. Blair, J. J. Mullins, Samuel Mullins, John Stacy, and Noah Jent.
 POOR FORK.—Elder W. N. Rice.
 BIG COWAN.—Elder D. M. Maggard, and brethren M. C. Fields, J. D. Caudill, Oby Fields, and J. P. Adams.
 CLEAR CREEK.—Brethren Jerry Combs and Samuel Combs.
 OVEN FORK.—Brethren E. H. Stidham and J. J. Lewis.
 MALLET FORK.—Brother L. D. Huff.
 BIG LEATHERWOOD.—Brethren J. P. Caudill and Elias Jent.
 INDIAN BOTTOM.—Providential causes prevented letter reaching us.
 CLOVER FORK.—No letter prepared.

Printers' Bill, including postage and mailing to clerks..... \$15.00

